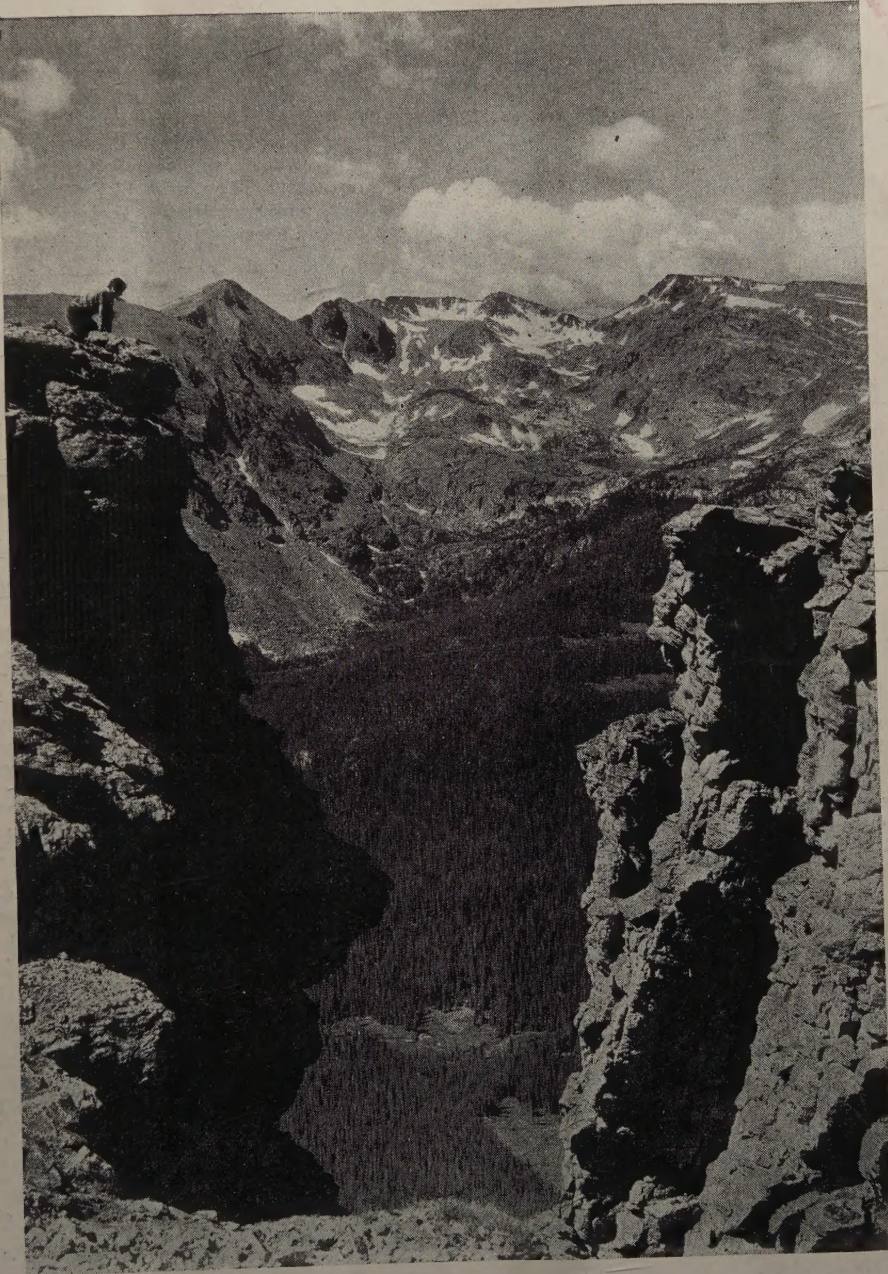


# Christian Community

## JOURNAL OF COMMUNITY RELIGION

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To foster Christian unity.  
To help communities unite local churches.  
To plan community programs.  
To hold conferences.  
To foster and promote fellowship for community religion.  
To help reduce competition and overlapping of effort.  
To place co-operation above competition.

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## The Other Seventy

By PROF. A. W. NOLAN

THERE is a story in the Bible about the appointment of seventy men, who went out two and two, as laborers unto the harvest. They returned unnamed and unhonored, except that the Master praised them for their obedience, loyalty and sacrifices.

This is a heartening story for those of us who live, and work, and walk the common ways of life. Lincoln said, "God must love the common people, for he made so many of them."

We sometimes forget, and fail to appreciate, the service and importance of the common people. They are like the **other seventy**, unnamed, and unknown in the great records of achievement.

I visited a friend recently in a great city. He showed me about, and with much pride pointed out the streets, beautiful boulevards, magnificent parks, and great buildings. I asked, "Who did all this? Who is responsible for these great works, that make your city so beautiful and so attractive?" He referred to the mayor and the council whose progressive policies were featured in these great modern improvements. But I asked again, "Who did the work, that made these things possible?" He mentioned the names of famous engineers and contractors, under whose direction and management the various works had been wrought. But again I asked, "Who did the work? Who dug the ditches, laid the concrete, drove the nails, and lifted the stones in place? Who sweat and labored, bearing the brunt of the load in the heat of the day?" My friend had to reply that he did not know their names. They were the common men, who were obedient to the masters, loyal to the causes they served, and sacrificial with their time and life blood,—and they were the **other seventy**, whom Christ remembers and rewards also for their services.

Some of us not long ago were ushering a delegation of visitors about the campus of a great state university. We pointed with pride to the beautiful half-million dollar buildings being completed each year. We referred to the great student body, and the distinguished men of the faculty, and we told of the great contributions to society its scientific researches had brought about. Some one asked, "Who is responsible for all this great devel-

opment?" Mention was made of the distinguished President and the forward-looking policies of the Board of Trustees. But, the query came, "Who built these great structures and laid out these magnificent grounds?" Certain noted engineers and contractors were named, as having made possible the developments on the campus. Still the question came, "But, who did the work, who paid the bills, who were really responsible?" And we had to answer—"It was the common laborers, and the **taxpayers** of the state, who made this university possible,—it was the loyalty and sacrifice of the **other seventy**."

When we begin to analyze the achievements of the world, we see that they are made in small groups, communities, and democracies, and the great achievements, as the sum total of the labors of smaller groups are due to the spirit of the "other seventy." It is the spirit of obedience to law, of loyalty to right ideals, and of the unselfish sacrifice of the common people.

Our country's national greatness, while it may be due in large measure to the great men who have inspired and led us in the direction of our splendid ideals, is due substantially to the spirit of its loyal, law-abiding, sacrificing common people, living contentedly and peacefully in the American homes, carrying on the common labors of society and advancing the standards of civilization.

Such men are the farmers, who belong to the "other seventy", whose simple, loyal and devoted lives make American rural life the bulwark of our nation. They literally hewed their homes and farms out of the virgin forests. They reared their family in competence and peace, nor felt the chains of debt or the greed of unholy gain. They enjoyed the good things of the civilization of their day, and contributed their share of service to the lives of those around them.

The American continent was subdued in the process of making rural homes, and the strength of the nation lies in the work of "the other seventy", who builded these rural homes.

All honor to the great generals who led American arms to victory in the wars of our nation's history, but we must not forget the unknown soldier, in trench or gallant charge,—the "other seventy", who fought the battles, and whose obedience, loyalty, and sacrifice, made possible the victory. It is so in times of peace. It is not so much by the work of department heads and chiefs in all the branches of government that we carry on, but through the faithful, efficient work of secretaries, clerks and other workers, who are unnamed and unknown.

Education and moral progress are carried on by the teachers and workers in the ranks of the unknown servants of the public good. Leaders are necessary. We must have superintendents, bishops, governors, generals, and managers, but the spirit and work of the common man and woman make up the real accomplishment. The "other seventy" in the story returned from their work with joy. I commend this spirit to us all. Not all of us can have our names registered in "Who's Who." Shall I worry, grow despondent and get an inferiority complex, because I cannot be in some position, which appears to be higher, and has larger material rewards, and honors? Most of us can see many who have reached higher rounds on the ladder than we have. Shall we feel that we have failed, and commit suicide?

Rather should we remember, that to some there were given one talent, to some two, and to some five talents. It is not a question of number of talents that makes life significant, but a question of how we use the talents we have. If we **do what we can**, obedient, and loyal to the highest spirit of service, we shall live in peace, and have our reward.

## Who's Who

Our front page cut is furnished through the courtesy of the Chicago, Burlington & Quincy Railroad. It is a scene in Rocky Mountain National (Estes) Park—the mountain wilderness playground of Colorado.

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### The Ministry to Sick Souls

LONG ago the problem of sick minds came into the purview of religion. King Saul was supposed by his contemporaries to have been afflicted by evil spirits, and he was temporarily helped by music. Jesus came into frequent contact with cases which would be described by the new psychological terminology in our day as sick souls, though in his time the human vocabulary allowed of nothing better than the old terminology.

The kind of minister who lives close to his people and whose judgment commands the respect of his community must frequently meet problems of personal counselling. This service grows in amount as he shows skill in the service which he renders. The Catholic priest meets his people in the confessional. The service of the confessional is expanded in the new technique of pastoral counselling.

There are no social groups which do not develop problems. Those religious groups such as the Ahmish, which frown on recreation, find themselves confronted with troublesome sex problems among the young people. Excessive emotionalism in religion has long been known to be the enemy of sound moral judgment. The coming of the machine age has greatly increased our psychological problems. We have an ever-increasing number of "nervous break-down" cases which result from worry, fear and excessive effort to adjust to new situations. The adjustment of rural young people to urban society is attended with a great many psychological hazards.

The oldest function of the minister was to confront the sinner. The old mother church hears the confession, fixes a punishment and then pronounces an absolution. Protestant efforts at this have all too often been bungling. The favorite device for punishment in another age was excommunication. A church in the middle west "put out of the church" on Sunday morning every young person in the membership for having gone to a dance the night before. The wise religious counsellor must make sin look like sin, of course. But if the sinner already realizes the nature of his wrong-doing, there is no good purpose served by tarrying too long with the act of sin. There must be a rebuilding process and finally self-respect must be saved. Jesus said to the woman taken in adultery, "Go thy way and sin no more." Stoning her was futile. Saving her to the life of decency and self-respect was salvation in every religious meaning of the word.

The vogue of Christian Science, Unity, and other similar movements indicates a failure to emphasize sufficiently certain elements which have always been in the Christian gospel. These have taught vigorously the truth that anger and worry are the chief sources of human misery. They have often made war on medical science and have created an expectancy of material prosperity which has been oddly out of harmony with a philosophy so violently opposed to all forms of materialism. That these movements have helped some people is to be admitted by any fair-minded person. That the services they render can be better done by people who know the true scientific nature of the forces employed is also to be considered.

There is an increasing literature that aids ministers in performing a service which they can do better in most communities than any one else. Dr. William H. Sheldon has a book describing the relationship of the minister, the physician and the psychiatrist. The minister has at his command spiritual medicine which he can apply rather better than the other two professions. Dr. Cabot has a new book on "The Art of Ministering to the Sick". Dr. Henry C. Link has started to go church again. He says, "I go, in short, because I hate to go and because I know it will do me good." His book, "The Return to Religion" is commended by very good reviewers. An older book for the use of the minister is Holman's "The Cure of Souls."

Like every good idea, there is a danger that it may become a fad with some ministers. No physician should advertise for patients, or he becomes a quack. That is just as true in pastoral counselling as in the practice of medicine. To set up office hours and build publicity around a ministry which should be quiet almost to the point of secretiveness is to miss the whole approach.

Not every human being can be "happy" all the time. Life is filled with physical sickness, losses, crosses and defeats. But it is possible to build fortitude where one cannot achieve victory. Here lies one of the points of superiority of the evangelical approach to the problem of the sick soul. It does not get very far to tell a person with a jumping toothache that there is no such thing as pain because there is no material universe. The best thing that one can do for such a person is to send him to the dentist. While he is getting there, he must endure his pain by marshalling such reserves as are available. Life is full of situations analogous to this one.



The service of the church to sick souls is to give absolution, to proclaim forgiveness to sinners, and to put their feet in the pathway of salvation. Those too anxious are directed to a practical faith in God. Those in the hell of hate must be shown how to live tolerantly and at last in the spirit in Christian love. Paul wanted his converts to have "the mind of Christ." There is no better psychological goal than just that.

### How Are They Taking It?

EDUARD C. Lindeman in an article in a recent number of the Survey Graphic says that two million young people have reached maturity each year of the depression and that at least one-half of these have been denied the opportunity to perform useful labor. He then raises the question, How are they taking it? He feels their general attitude toward life is seen in their changing slang. Dividing youth generations into half decades, this, he says, seems to be what has happened:

1920-1925: "Let's go!" Implication: exuberance, recklessness, lack of direction.

1925-1930: "O, yeah!" Implication: distrust, lowered energy.

1930-1935: "So what?" Implication: loss of purpose, disbelief, cynicism.

This writer feels we are passing now beyond the "so what" period. That while the note of cynicism has not wholly disappeared there are signs of new currents of thought. What Mr. Lindeman believes to be true concerning the changing attitudes of youth is equally true, we believe, of people in general. Following the war we were eager to show we were a sophisticated people. The word "duty" was not to be spoken amongst us. The sense of sin was a superstition that we were to put away. There is a good deal of this feeling still. The wide reading of Mr. Santayana's "The Last Puritan" is evidence of this. We would experience a momentary sense of relief in verbally dismissing Puritanism altogether and refusing to acknowledge any sense of sin. But somehow we have not found the peace we had hoped by such methods.

We have been quite in earnest about it, too. Having learned what to eat and how to exercise and how to "become adjusted" we had solved, we thought, our ultimate problems and expected to live happily forever after. We would keep up the outward forms of religion, although we knew with Mr. Santayana, that the things in religion that had been so greatly believed were not really real. They were, however, poetically true. Therefore we would continue the support of beautiful places of worship and we would also enrich our services, for religion does lend a touch of beauty to the inward landscape. But the superficiality and vanity of all this has become apparent. A new spirit of seriousness is manifest. We are willing to recognize the claims of conscience, and to talk about

duty and discipline. These words stand, we know, for tremendous realities. We must explore their new meanings and bring ourselves in obedience to their high commands. Life, we know, is a morally responsible affair, or it is nothing. It requires conscience and courage to live it well. In these terms we are learning to take it.

### New Missionary Movement

"A MOVEMENT for World Christianity", to which reference has frequently been made in Christian Community is arousing wide spread interest among churchmen of all denominations. William B. Spofford, writing in "The Witness", a national journal of the Episcopal Church, said it "promises to revolutionize the entire missionary approach". This movement is really an outgrowth of the Laymen's Inquiry, developing into its present form through a number of conferences leading up to the significant movement held in Rochester last May. It has grown up out of the deepening conviction in the Church that God in our time calls for a more adequate expression of Christianity's world responsibility. A glance at the make-up of its executive committee shows its interdenominational basis. One finds there the names of Dr. Duncan Browne, of Chicago, and Bishop Scarlett, of Missouri, who are Episcopalians, Dr. Ernest Fremont Tittle, pastor of the Methodist Episcopal Church of Evanston, Illinois; Dr. Coe, pastor of First Congregational Church, of Oak Park; Dr. Tibbetts, of Hyde Park Baptist Church; Dr. Bowman of First Presbyterian Church; Dr. Rice of the Christian Church; Dr. Carder, the associate minister of Riverside Baptist Church, of New York. These names among a list of twenty-six indicate the strong backing from the churches themselves. The research department maintained by the movement offers the findings of its studies to those churches and individuals desiring them. Full information can be secured by writing to the headquarters of the movement, 140 So. Dearborn Street, Chicago, Illinois.

AT the Eighth Biennial Conference of the Community Church Workers, of the U. S. A., Inc., which met at Hartford, Conn., Rev. H. L. MacKenzie, minister of The Community Church, Great Neck, L. I., New York, was appointed to field work for a period of one year, beginning October 1, 1936. Mr. MacKenzie will call together leaders, both lay and clergy in three or four areas to think through what is meant and implied by Community Religion. These areas will be organized under local leaders who will assume definite responsibilities towards the national movement and who will assume definite responsibilities towards the national movement and who will be assisted in meeting local problems and carrying out effective local programs.

Communities desiring Mr. MacKenzie's services should write to his present church address for appointments.



# The Pith of the News

By Burris A. Jenkins

SEVENTY per cent of the newspapers in America stand against Mr. Roosevelt and his administration, The Scripps-Howard papers, however, are among those standing for him. Most of the leading magazines of the country, on the other hand, seem to be giving him a fair break. For example, the featured article in the May Harpers' is entitled "They Hate Roosevelt," written by Marquis W. Childs, of the St. Louis Post Dispatch, and examines the mud-slinging that is going on against the whole Roosevelt family. It shows the unprecedented tide of hate which has arisen against Mr. Roosevelt and how unfounded it all is. He traces the hate to the two per cent in the upper income bracket and shows how it runs downward to all who are in any wise connected with great wealth and great business. It shows how utterly insane people can become in a time of stress. This article will repay anybody's reading who wants to be honest and unbiased.

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The May number of The Forum likewise carries as its leading article "A Republican Takes a Walk," by Stanley High, who declares that he is the son of a Methodist minister and therefore, by birth and life-long training, a Republican. He says that his Republican record is straight, that he has never voted for a Democrat for president. "This year, however, I shall vote for Franklin D. Roosevelt. The campaign has still eight months to go, but my mind is made up." He tells why: that the administration is going in the direction he wants to go. He recognizes that it has not gone all the way he wants to go and not as fast as he'd like to go; but it is moving his way. A very good test of the fairmindedness and public spirit of any citizen is his willingness to flock with that party or movement which is going in his general direction. Half a loaf's better than no bread—Stanley High uses exactly that phrase. Mr. High was a world correspondent for the Christian Science Monitor, which every newspaper man recognizes as the cleanest and most unbiased newspaper in America. Then he was two years editor of The Christian Herald, of which Charles M. Sheldon was at one time the head. Now Stanley High is a radio commentator on current affairs. He declares that other liberals, of the Nation and New Republic stamp, are throwing their influence against the Roosevelt administration and therefore in favor of Republican conservatism, and affirms that he cannot do that. If some of the lunatic fringe, to use H. L. Menchen's phrase, who are so full of hate at the present moment, would read these two articles and comprehend them, they might cool off considerably.

\* \* \* \* \*

We have had an example in Kansas City in the last

two days of the "Emergency Peace Campaign" which is being put on all over the country today and will be put on more intensively next fall and winter. No conscientious man can say anything against such campaigns; and yet one cannot help wondering as to what good they can do, if any. One cannot help wondering if the addresses made in these campaigns are not a good deal like blowing one's breath against the strong north breeze. Exhortation will not keep us out of the next world war. Only certain forms of action can do it. And that action must come, not from the masses of the people, but from one or two hundred men. It may be that public opinion may be fanned to such an intense feeling for neutrality as to influence those men; but even that is doubtful. That hundred or two hundred men can change the intensest public opinion almost over night. They did it in 1916. They can do it in 1940 or 1938.

The rank and file of us in America could not possibly stand any more strongly against participation in the next world war than it stands now. We are all resolved, with all our might, that we will not get drawn in; but how futile that good resolution may be when the time comes, when our ships are sunk, our mails interfered with, our commerce cut off, and our citizens killed! The hot blood of America would boil up and boil over between two days and the feet of the boys marching down from the mountains and across the plains, or rather the wheels carrying the boys across the continent would shake the very land itself.

\* \* \* \* \*

The Right Honorable George Lansbury, M. P., who spoke in this Emergency Peace Campaign, has, I believe, the thesis that ought to be hammered on more than any other in order to prevent that world war before it comes. His idea is that this conflict which is brewing is between the haves and the have-nots, a premise that we are all familiar with. Now he insists that the only sensible thing to do is for the haves to give a fair chance to the have-nots. He thinks we can organize the economics of the world in such a way as to give every nation a place in the sun. It will tax the organizing genius of all the world to construct such a world plan of distribution of raw materials in return for manufactured products; but he thinks it can be done. He believes it is as easy to organize for peace as it is to organize for war. This he advocates; and this, it would seem, to fairminded men, is eminently sane and right. The difficult thing is to get that hundred men in each country to take such a broad-minded view. At any rate, George Lansbury's action in resigning from Parliament to advocate such a world plan of economics is action in the right direction. The Emer-



gency Peace Campaign, then, would seem worth while if only to get that message across to the minds of men.

\* \* \* \* \*

Meantime, we sit on a volcano. Germany begins demanding her colonies back and she will continue to demand them unless some such world plan for supplying her with foodstuffs and raw materials can be worked out; and it can't be done in a day nor a year. What is even more dangerous is the news that Germany has massed her brown-shirts and black-shirts along the Austrian border and that she intends to foment trouble internally in Austria with a view to Nazi domination and Nazi interference. She will not go directly at the annexation of Austria, but she will begin indirectly by stirring up trouble within that country. That would be sufficient spark to set off the world explosion. Moreover, with such a man as Hitler in charge, she may decide to do it while Italy is still engaged in Ethiopia. Italy would resent more quickly than any other nation, perhaps, the reannexation of Austria; for Italy is exercising a sort of patronage, if not protectorate, over Austria. Up to a short time ago, Germany considered England too unprepared to interfere with her; but England has been very busy of late getting ready, in order to repair her weaknesses and possibly to hold Germany level.

\* \* \* \* \*

What ever we may feel about disarmament, it grows increasingly apparent that the thorough armament of Russia on her Siberian border is the thing which has held Japan back from attacking her. And Great Britain feels that by increasing her armament she may be able to do the same thing with Germany. Thus there is being organized among the nations who don't want to fight—

the have's, if you please—what is called a peace front of military preparedness. It remains to be seen whether these measures will prove effective. To my own mind, they can be only temporary. George Lansbury's plan, though idealistic, seems to me likely to be far more promising for permanent peace.

\* \* \* \* \*

The following is a letter I wrote to a young woman in a distant state who asked me whether she should marry a minister who is a divorced man and whom her family do not like.

"In response to your letter of April 20, I would say that I would not consider the matter of divorce an obstacle. I know many ministers who have been divorced and have remarried. In fact, I think they ought to remarry. Times have changed with regard to this subject, and unless the people of his congregation will not permit him to go on, or unless he cannot get a church elsewhere, I would not hesitate a minute on account of the fact that he has been divorced.

"With regard to your second difficulty, you remember, the Good Book says that a man shall leave his family and cleave to his wife and they twain shall be one flesh. Of course the same thing is true with the wife. He will not marry your family, he will marry you; and it is not your family that is marrying him, but you are marrying him. Once again the question of his holding his church comes up. If your family could unseat him from his congregation, then he ought to find a church elsewhere before your marriage, but if they can't damage him with his congregation, then I see no reason for delay. Families have no right to interfere in matters of this kind, and they generally get over their hostility after a while."

# God and the Little Child

By Edward Tallmadge Root

**I** FEAR that our modern religious education is pressing the theory of development too far. It is too often assumed that experience of God must await ability to grasp the concept of God. But experience of God comes much earlier than we realize.

A boy of two years had been taught the prayer: "Now I lay me down to sleep." But he repeated it with so little sign of understanding, interrupting it with "fummy twicks," that his parents began to regret that they had taught him a prayer so early. One night he was so ill, unable to hold up his head, that they had no thought of reminding him of his prayer. His eyes were closed. His lips moved. Bending over him, they heard the dear baby murmur: "I pray Thee, Lord, my soul to keep." Why? He realized that his parents had done their utmost. At least, he asked no more of them. Did he not feel a further need, crave the help of a Higher Power,

and use the words so carelessly learned to voice his vague longing?

Still more significant was the untaught, unpremeditated exclamation of a girl of three. Her family were in humble circumstances and not church goers. There were fireworks on The Green, and I discovered that they could be seen from an attic window. I invited the neighbor's child to watch them with me. She knelt in wonder leaning her chin on her hands at the window. Never had she seen or imagined anything like the bursting rockets and fountains of fire. Suddenly she lifted her face in awe and said: "God is making that, isn't He?" Quite a bit of theology was implied in that utterance! There is a God! To be sure, He can not be seen, like mama, papa, or the college student whom, in quaint imitation of his mother, she called: "My son." This Unseen has greater power. Anything so wonderful that



she can not explain it must be due to Him. She was not afraid, but pleased and awed. Yet she felt there was mystery. She was not quite sure, and asked to have her faith confirmed.

A boy about seven years old had been sickly, often suffering. He was growing stronger. He had been put to bed, well and happy, and was heard to murmur to himself: "I feel as if God were hugging me to His breast!" Of course, the words reflected his religious training. But he had never heard just such an expression. His educated parents would not have thought of it. His mother recorded it in a private note-book discovered after her death. He had often enjoyed the comfort of his mother's bosom, his father's strong arms. In that happy hour, alone in the dark, he felt something similar. He did not confound the physical and spiritual for he said: "as if." He too felt the mystery, but hardly a doubt.

Our grown-up incredulity regarding such experiences on the part of a child is due to the fallacy of thinking that we must comprehend to apprehend. A boy, also aged seven, was taken to the sea-side. Allowed to run upon the beach, he was fascinated. For several days he did nothing but run up and down, like a sandpiper, following the receding and scampering back before the advancing tongues of foamy water, picking up pebbles and shells, to treasure some and toss some back. It took a Byron to write: "Roll on, thou dark and deep blue ocean, roll!" Only a Beebe, utilizing the experience and inventions of centuries, can explore the wonders of its depths. But that child, too, felt the charm, beauty, majesty and mystery of the great deep. So may not a child "feel after and find Him," though "who, by searching can find out God?"

None would deny that a little child easily and very early, in the same sense, knows his mother. But is a

human mother a being easy to describe or explain? When the physiologist and chemist have told us what science already knows about her physical structure, when the psychologist has done his best to explain her conscious and subconscious mind, and the very instincts which impel her tender care of her babe, she has been resolved into a labyrinth of riddles—to observers and to herself. What then, can she be to the dawning intelligence of her child? She, perchance, can play Bethoven, read Greek and calculate parabolas. What can he comprehend of all that she is and does? But watch! His ignorance does not hamper him. His unabashed ignorance and weakness are the very things that draw him toward her. To her he runs, holding up a bleeding finger. To her he turns at the faintest sign of hunger. He knows that she will rejoice with him in every new-found skill: "Mamma, see me bound my ball."

And may a child not, just as naturally, find God? Who can find Him in any other way? "Out of the mouth of babes and sucklings," sang the psalmist, "hast Thou ordained strength!" "The Strong Son of God" exclaimed: "I thank Thee, O Father, God of Heaven and Earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes!" And to His disciples He said: "Except ye become as little children, ye shall in no wise enter into the Kingdom of Heaven."

Let us, then, correct our mistaken methods, lest we rear a generation unacquainted with God, from which only a few will escape, crying: "Too late I loved Thee, O Thou Beauty of Ancient Days!" Let us share with our children and children our own deep experiences as the little children of God. Let us draw them to imitation, rather than drive them to prayer by dictation. So Mde. Guyon, in one of her hours of rapt devotion, heard a faint sound and found her little three-year old daughter kneeling by her side. Then we can say: Behold Thy servants and the children whom Thou hast given us!

# Mountain Children

By Alva W. Taylor

Perhaps readers of *The Christian Community* read "School House in the Foothills," which appeared in the *Saturday Evening Post* some months ago and has since been extended into a volume. If so, they know how the young mountain girl, who managed to get an education and returned to her own people to teach in a rural mountain school, taught Geography from a mail order catalog, and history from an Almanac. The writer talked to a high school teacher recently up in the *Cumberlands* that had less than a half dozen books, no two alike, for a history class of forty. Statistics collected from a group of teachers revealed that there was only one lead pencil for each three people in their schools and one mountain worker reported that when snow fell three hundred

children in her section had to quit school for lack of shoes.

These mountain people cannot be dismissed with a nonchalant judgment that they are poor because they are shiftless. They are poor because the land on which they live simply cannot produce an adequate living, but they have been tied by tradition and love of the tierra, as the Mexicans say, for most of the eight generations since the time when their ancestors fought with Washington. Folklorists find in these hills the richest lore for the folk tales of the colonial whites, and literary sharks love to con their conversation for the discovery of Elizabethan idioms. But we must remember that men like Cordell Hull came from these hills. When an interviewer re-



marked the other day to Mr. Hull on the laconic type of his expression and its richness in biblical verbiage, he replied: "Well, you know I imbibed it when I was a boy in the Tennessee Mountains."

These people have suffered more than most others during the depression. In one county in Kentucky a recent thorough-going survey revealed that the average income per farm family was \$30.00 a year since the depression. Surveys directed by the writer found whole counties without a competent physician and some practically without roads. One can guess how their poverty affects their standards of living and they are unable to furnish any of the accoutrements of community life that we are now coming to call decent and American.

Into these mountains "Save The Children Fund" is doing a work so beneficial that the story must be told as one of encouraging human interest, if for no other purpose. This last winter they provided for 20,000 of these underprivileged mountain cabin children. Winter before last one county superintendent testified that the fund had kept 2,000 children in school by merely furnishing them shoes. During the past winter they have cooperated with teachers and other local forces in furnishing more than 2,000,000 hot school lunches; every lunch a balanced ration, something which perhaps the majority of the children had never received before. Each child was required to bring any vegetable that his family could afford to send. The school teachers supervised the making of vegetable soup from these and the supplementary material furnished by "Save The Children Fund." Then each child had to bring some sort of a dish out of which he could eat. Sometimes it was a tin can, but it held soup. Malnutrition is one of the greatest maladies in the household of the mountain folks, with the result that they suffer from pellagra and other diseases because of inability to resist. "Save The Children Fund" has shipped cod liver oil in in great drums and given doses that number into the millions. One of the greatest benefits conferred through the fund has been the gathering of school books. It has furnished them literally by the truck load and into the tens of thousands as it has also good usable second-hand clothing.

The method of the Fund is to first discover what local organizations can be mobilized. Then to serve primarily as the organizer of these forces to give the community self-help as far as possible and to supplement it with whatever is needed. The story of neighborly cooperation is one of the most interesting in its annals. Work is done through the school teacher where possible, but community gardens have been planted, seed furnished, directions given and the product divided between the worker and the Fund—the Fund's portion going to those in greatest need. Hundreds of the benefited have done work for the repair of school houses and the roads over which children must travel and other things of community use in return for help received. This preserved their self respect and increased their community-mindedness.

Of course, there have been some very striking things done, such, for instance, as saving a proud family, of father, mother and a whole brood of children who locked themselves in their humble mountain cabin to wait for death, too proud to ask for help. Another was the discovery of a little orphan lad lying in his barren home with tuberculosis of the spine and the enlisting of the help of a good surgeon to replace the diseased bone with healthy. This boy is now leading in the community work and preparing to study for the ministry. Such stories could be multiplied by the score, but it is rather the less dramatic type of thing that counts for most. The establishing of community centers, of mobilizing the local resources, the program of self help, the keeping of children in school, the careful case work type of approach, the deeply sympathetic, but non-tearful method of treating the case, as a good physician treats his patient and the opening of the windows of the soul along with the service given the body, for while "Save The Children Fund" is non-denominational, it is devoutly religious in its spirit.

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## Views and Comments

NOT that we want a crown of glory, but that we just want to be decent. It is the first long step toward being Christian.—McIlyar Hamilton Lichliter, in *A Pillow of Stones* (Harper and Brothers).

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Jesus utters only two words, *Follow Me!* He does not stipulate that we seize a great idea, assume a new worldview or adopt a new manner of life. He says, "Follow Me! Surrender yourself to Me! Spend every day with Me! Do, today, that which you are sure I want you to do, and forsake that which I hate."—Karl Heim, in *The Living Fountain* (Zondervan Publishing House).

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All the social decencies for which the religion of Jesus stands are being challenged by the red-baiters. Many of the clergy of the country realize where such action leads and are doing all that they can to stem the tide. But many other pulpits are silent. Why? Are their occupants afraid that they, too, will be charged with being supported with gold from Moscow and, as a result, will not be sufficiently supported by gold from some members of their own congregations?—*The Churchman* (Episcopalian).

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That our social order will change, there can be no doubt. The question is, shall it change toward a more Christlike social order, or shall it change toward—a something else?—Jean S. Milner.

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The R. O. T. C. is chiefly a plan to prepare young men for dying in the wars which old men make.—*The Christian Advocate* (Methodist Episcopal Church).

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At the height of prosperity 60 per cent of the American

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people lacked adequate food, clothing, and shelter.—Harold L. Ickes.

There is no religious persecution in Mexico. . . . There is no ban on true religious expression and no law against repentance of sins.—Sixto Avila, Mexican Methodist leader.

If justice should seem to hang upon the outcome of bloody war, it would be not only craven but immoral for the church and its clergy and its laity to withhold support

from those who fight for justice in arms.—Dwight Bradley, famed Congregationalist liberal.

## Our Apology

THIS issue of the Christian Community will reach our readers much later than usual by reason of the fact that we have waited to include a report of the Hartford conference. We trust that our readers will pardon the delay which has unavoidably arisen in connection with the printing of this issue of the paper.

# POEMS

## Riches

Let other humans gather gold—  
So hard to garner, hard to hold—  
Beauty is not bought or sold.  
Wagner's canvassed wizardry,  
Whitman's wind-blown poetry,  
Have waited aeons for the heart  
To whom High Beauty could impart  
The open secrets of her art.  
Every wood is Fontainebleau  
To men who feel and will to know  
The magic of the afterglow.  
I who munch my meager crust  
Am rich in loveliness and trust,  
While Croesus bankrupts in his dust.  
—HARRY ELMORE HURD.

## Shell Shocked

Ben showed much fondness for the  
silver needle  
That eases pain and makes mere  
man a king:  
To gain enchantment, he would coax  
and wheedle  
Until some passerby would end his  
suffering  
By giving him the wherewithal for  
"snow".  
Ben heard artillery in the boom of  
thunder:  
Back-firing engines bowed his body  
low:  
Forgetful heroin plowed his mem-  
ories under  
And smothered the rutted highways  
of his mind.  
  
One night, Ben wandered, in hallu-  
cination,

In search of something which he  
could not find:  
He walked, alone, through fields of  
desolation,  
Knowing need where no man cared  
to lend.  
No ravens fed him, as they did  
Elijah,  
Nor did God's manna graciously  
descend.

When life returned to somewhat  
perpendicular,  
Necessity had melted all his "snow":  
He reappeared where teeming traf-  
fic passes,  
Wearing a pair of "dime-store" yel-  
low glasses,  
For private reasons we shall never  
know.

—HARRY ELMORE HURD,  
Chaplain of the 33rd U. S.  
Engineers, in France.  
Author of  
*Possessions of a Sky Pilot,*  
*Mountains and Molehills,*  
*West of East.*  
Co-author of  
*Christ In the Breadline.*

## Vacation Prayer

FROM ancient pine trees may I  
draw  
Strength to face the storm of years,  
From gentle raindrops may I learn  
Solace for all mankind's tears.

Let springs of joy continuous flow  
In my heart through coming days,

Clear and liquid as the rhythm  
Of the lilting rapid's praise.

Grasses, tall and delicate,  
Bending lowly to the wind,  
Show me what submission means  
Of heart and flesh and will and mind.

As the rock, immovable,  
May I always stand for right.  
Pure and radiant may I live  
As the burning stars of night.

Then my life shall be a song,  
More nearly perfect than in words,  
Ringing harmony divine  
With God's hills and waves and birds.

Thru the mists and clouds of doubt,  
Pointing upward, ever up,  
As the peaks of mountains reach  
High towards the heavens' cup.

ELIZABETH PATTON MOSS.

## Campo Del Fiore

(The Field of Flowers)

The earth still moves,  
Though bigotry disproves  
The fact with fire.  
Bruno towers  
Above the "Field of Flowers,"  
A living pyre.  
Truth does not die!  
Hate's faggots amplify  
The voice of wonder,  
And ever after  
The heavens shake with laughter  
Like crackling thunder.

—HARRY ELMORE HURD,



# NEWS ITEMS

## Hold Wednesday Lenten Meetings

VERY few churches in Chicago will have a list of more eminent preachers for the Lenten season than the one that is provided for Bryn Mawr Community Church. The special Lenten services are held each Wednesday evening beginning February 26. Those who will speak on the succeeding evenings are: Pres. Albert W. Palmer, Rev. Frederick F. Shannon, Pres. John Timothy Stone, Rev. Hugh Elmer Brown, Rev. Harold L. Bowman, and Dean Charles W. Gilkey. The pastor of the church is Rev. M. Russell Boynton.

## Occasional Service

FEDERATED Church, of McDonald, Kansas, announces that henceforth, instead of regular Sunday evening service, there will be an Occasional Service on Sunday evening. The idea is that the church will use visitors who may be available or organize meetings in connection with special events. It is proposed that dramas, pageants, and religious plays will occasionally be used. The pastor of the church is Rev. Charles G. Roe.

## Cooperative School

AN Advanced Cooperative school was held at Hiram, Ohio, Feb. 9-14. Those attending were former students of primary cooperative schools which had been held at North Jackson, Camp Manitoc, and Braceville, Ohio. The faculty of the school and their respective courses was as follows: Rev. Fred W. Helfer, "Cultivating a Cooperative Personality"; Rev. James D. Wyker, "The Cooperative Community"; Rev. Dan Beardsley, "The Political and Economic Systems"; Mr. Floyd Lower, "The Future Program of Agriculture in the U. S."; Prof. Rex Rob-

erts, "Fundamentals of Public Speaking"; Prof. Reign S. Hadsell, "How Consumers Get Gypped"; and Rev. Ray H. Klingaman, "Christ and the Spirit of Cooperation."

Very interesting plans were made for the maintenance of the students at Hiram on the basis of cooperation. There was a decided spiritual glow in connection with the meeting even though it was dealing so largely with an economic matter and many of the students expressed their deep appreciation of what the school had meant for them.

## Raise Church Budget

BROADVIEW Community Church of Hartford, Conn., recently raised its budget for the new year. The amount called for was \$10,950. The method of the church is to mail out pledges to its constituency and ask for returns by mail. The annual canvass reaches only the people who do not reply by mail. The campaign committee met for instructions in their work and were served refreshments by the ladies of the church.

## Community Church in Far Cathay

THERE is much rejoicing these days on the campus of Lingnan University, outside the ancient "City of Rams"—Canton, China. For all these years worship at this great undenominational institution, center for Christian education for all South China, has been conducted in the assembly hall, which must serve also for all sorts of other gatherings. In such an interior, an atmosphere of reverence and worship is almost impossible to create. At last we see the beginning of a new day. In the midst of the depression, hopeless of assistance from outside, faculty and students together collected among themselves \$10,000, Hongkong currency, for the begin-

ning of a "Lingnan Church." With that small amount in hand, there was a great ceremony at Commencement of breaking ground for the church. The structure is under way. The Sunday-school building is completed and ready for use. Once begun, the Lingnan church is sure to be completed, although its friends must raise the equivalent of \$15,000, U. S. currency to that end. The Christian life, central in the life of the University, is to have a proper home!



Two distinguished educators, graduates of Lingnan University, Canton, China, preside at the ceremony of breaking ground for "Lingnan Community Church" on the campus of their alma mater.

It is not without significance that this university church, in which all Christians will unite, is designed to resemble in form the Temple of Heaven, in Peiping (Peking). In a new and deeper sense, the words of Confucius may find fulfillment: "All within the four seas are brothers."

## Rah for Father Coughlin

The Catholic Year Book for 1935, just published, gives the increase in membership of the Roman Catholic Church in the United States for



1934-35 as something over two hundred thousand, as against something over fifty thousand for 1933-34. Of course, many factors may have entered into this increase, but there are those who think that the Radio

Voice of the Little Flower has something to do with it. Also Protestant shekels certainly helped to build the magnificent tower and shrine from which the good Father talks to those who are willing to sit up

and listen to him. Under these circumstances, the brother may be a little off on canon law, but our guess is that he will be allowed to proceed until the ledger balance sheet changes.—*Christian Evangelist*.

## BOOK TALK

### History in Poetry

"*The Legend of Hartford*," by Eleanor O'Rourke Koenig. Hawthorn House, Windham, Conn. 1935. \$1.00.

Some have said that history is dead and the eyes of men should be turned to the future, or the present instead. Yet a poet, after research through the materials of history, catches something of the spirit of history and, as his pen writes the story, adds warmth and life to what was thought dead. The poet here mulled over the facts of early Connecticut history, and caught something of the reality of it all. The beginnings of Hartford are three hundred years past and the realist would throw them away as dead. Yet the beginnings of a community are never forgotten. The beginnings become the community itself. So it is that this poem as it gives life to old history really gives life to what is the present.

Mrs. Koenig plans a series of historical pieces and this little volume is the first. Here we have the history of Indians, early Puritan settlers, the wars, drouths, the famine, and the tragedies of the first days. The pioneer to these cold New England lands puts in the seed and waits for it to grow. But the seed is sanctified by Thomas Hooker, traveling preacher who founds the Congregational church in New England. In reading this poem one almost feels that spirit is real and the spirit of Thomas Hooker and the early Puritans still walks the earth.

There is a New England tradition almost everywhere in the United States but, tradition or not, the universality of poetry and the universality of the pioneering spirit make

this poetry of wider interest than one state.

—RAYMOND KRESENSKY.

### Home Life

"*The Home In A Changing Culture*," by Grace Sloan Overton. 158 pp. Revell, New York. The author for some time furnished monthly bulletins to groups of church women across America on the proper ideals for home life. Her work was well grounded in its sociological concepts, and proved to be of great usefulness. In response to the requests of her many friends she has expanded the bulletins into a book. It is the sort of a volume that a minister might well read before Mother's Day, but is designed for study groups in local churches.

### Kagawa Speaks

"*Meditations On The Cross*," by Toyohiko Kagawa. Willett Clark & Company.

In view of the presence of Kagawa now in our country, in view of his heavy schedule of speaking, and of the fact that many thousands will plan to hear him, this book is most timely. There is no religious leader more prominent in the world today than Kagawa. His prominence is richly deserved.

We are told in the translator's foreword that Kagawa has published more than a hundred books in his country and that other countries demand his books to such an extent that certain missionaries have banded together to translate them as rapidly as possible. The man and his work are phenomenal.

This latest of his books to appear in our country finds its center in the cross of Christ. It is highly devotional, but far from flabbily pietistic. It is rich in its pragmatic suggestiveness. It is devoutly aggressive in its advocacy of the social gospel. Many of the chapters have prayer ending and even these are highly indicative of the author's social attitudes. Note the following as an example; "... Send light into our clouded souls, that we may be enabled to lay hold of our responsibility for the sins of capitalism, and take upon ourselves the burden of redeeming the sins of capitalistic greed, bolshevistic destructiveness, and eroticism."

The oriental appears on every page of the book even in its English dress. Its illustrations come right out of Japanese life as the author has experienced it. Frequently also there is a surprising wealth of historical illustration. Many an American reader will feel that there is too much freedom in exegesis, perhaps one should say poetry of application rather than exactness of exegesis. True to his title the author has much to say about the cross, and much about the blood of Christ. But his teaching is far from that of the uninstructed pietistic sects of our Western world. Sometimes he seems to move on that level, but a deeper reading convinces one that with the author the cross is a symbol, and the blood is a symbol, and that they mean active, aggressive, sacrificial love—the love, for instance, that is building the co-operatives of Japan, and fighting greed and gambling and prostitution and drunkenness, and every unsocial form of sin.

We have sent missionaries to Ja-



pan. Kagawa comes back to us as a rich return on our investment, a mighty missionary from the Orient to the West, from Japan to us. We terribly need him. Get this book as a preparation for his further work among us.

—W. J. LHAMON.

## Orientation In Theology

*"Contemporary Christian Thought,"* by Charles S. Macfarland. Pp. 204. Revell, New York. The veteran leader of the Federal Council of Churches is now a retired man, but not an idle one. This volume undertakes the ambitious task of making a survey of the leading tendencies in Christian thought. The books of recent times that interpret the various tendencies are reviewed briefly and evaluated. The person who wants to know what religious leaders are thinking about these days will find in brief compass here the various types of thinking.

Dr. Macfarland is no controversialist and his book deals more with appreciations than with adverse comment. He has the sense and balance of a man who enjoys as wide an acquaintance as any other. Many of the leaders that he interprets are men that he knows in the flesh.

## Can Africa Keep Her Soul?

CONSIDER Africa. By Basil Mathews. Friendship Press, New York. Cloth \$1.00. Paper 60c.

I have always wanted to go to Africa, but after reading this book the desire rose almost to a necessity. With superb understanding Basil Mathews portrays two of the most intriguing questions that anyone can face.

In Africa ancient established folk ways which have kept life stable for countless centuries are coming in contact with modern industrialism with its unlimited individualism. Will the old ways be wrecked like the rock in a stone crusher, or will some method be found by which the values of the past can be carried over into the future?

Jesus proclaimed a faith which was not to destroy but to fulfill. Can Christianity be presented to the African in such a fashion as to build upon the noble heritage which the past has bestowed upon him? Can the best of the village life be carried over into the church? Can the old established loyalties to family and clan be baptized with a Christian meaning? Can our missionaries develop a breadth and depth of understanding which will give them a becoming reverence for the truly sacred aspects of African life?

Mr. Mathews does not solve these problems, but he does tell the story of some of the wiser ways in which they are being approached.

A friend of mine who wanted to be a missionary but whose mental power was none too marked once applied for appointment to Africa—and was somewhat surprised when his offer of service was politely declined. This book makes it quite clear that the missionary to Africa needs many things, not the least of which is a very generous supply of brains.

John R. Scotford.

## Books Received

Christ in the Great Forest, by Felix Faure. Friendship Press, cloth \$1.00, paper 60c.

Consider Africa, by Basil Mathews. Friendship Press, cloth \$1.00, paper 60c.

Christian Materialism, by Bishop Francis McConnell. Friendship Press, cloth \$1.25, paper 60c.

Facing a New Day, by Theron C. McGee. Limestone Press, Gaffney, S. C.

The Art of Ministering to the Sick, by Richard C. Cabot and Russell L. Dicks. MacMillan Company, \$3.00.

# Story of Hartford Conference

THE eighth Biennial Conference of the Community Church Workers opened Tuesday afternoon, May 12th. In the absence of the Conference Chairman, Mr. Barclay Acheson, who had been unexpectedly called to Europe, the address of welcome was given by Rev. H. Lincoln MacKenzie, the program chairman. After a short period of worship, led by Rev. Tallman C. Bookhout, of Community Church, E. Williston, L. I., New York, who was the Conference Chaplain, the program proceeded.

Mr. MacKenzie introduced Rev. R. Carl Stoll, President of the organization, who spoke on "The Distinctive Characteristics of the Community Church Movement." After presenting some of the likenesses and differences of community churches

with others, Mr. Stoll gave the three respects in which the community church differs from the denominational or sectarian basis: (1) The basis of fellowship today of a protestant Christian church, the development and release of the spiritual capacity that every individual has. (2) The religious philosophy of life—religious freedom. (3) It thinks in terms of inclusiveness rather than in terms of exclusiveness. The Community church idea is here and we must reckon with it; Protestantism will either go forward with these features or it will be disintegrated.

Following a short recess, Mr. Stoll introduced H. Lincoln MacKenzie who presented "An Outline of an Effective National Organization to Implement Community Religion." Mr. MacKenzie first

spoke upon the meaning of Community Religion, weaving into this part of the presentation a number of examples of community religion and work. The function of the Community Church Workers in connection with the furthering of community religion and the manner in which this might be accomplished by employing an organizational secretary, a general survey, and working out of plans in the field. The bringing into closer community relationships the church and organizations in the community, the raising of funds to finance the general work and to care for the expenses of the organizational secretary, various areas making contributions to these funds, was next presented. This was followed by a short presentation of the use of a national organ of communication



in the form of a paper or leaflet, and the possibility of five offices to be maintained, in New York, Chicago, California, the Southwest and the South. Following this presentation by Mr. MacKenzie, various board members and others present took up the discussion of the several points presented.

At the close of this discussion, the conference adjourned to reconvene at the dinner hour of 6:15, and it listened to Rev. Albert F. McGarrah, of the Church Campaigns Bureau of Philadelphia, Pa., tell about the Church and Finance, relating rebuilding, new building, and budgeting. The evening period of worship was opened by Mr. Bookhout who spoke on the theme presented in John, "God is Love, etc." Rev. Roy J. Schramm gave greetings in behalf of the Broadview Church of which he is pastor, to the delegates attending the conference and extended to all a cordial welcome. He gave a short history of the Broadview church. Rev. R. Carl Stoll, president of C. C. W., gave greetings and thanked the people of Broadview Community church for their fine spirit and the reception that had been given to the Conference. Several selections were presented by the choir. The message of the evening, 'Religion Facing New Frontiers,' was forcibly presented by Rev. Robbins Wolcott Barstow, D.D., President of the Hartford Seminary Foundation. His address may be summarized as follows: "We face the frontier of a new economic system to which we must make new adjustments to meet the situation, the social frontier, the frontier of morals and ethics and the frontier of religion itself. The major question is this: what is the reality and the function of religion in these premises? Are you giving men confidence? Are you lifting their eyes unto the hills of faith? Are you affording them a distinctive purpose for all of their living? Are you introducing men to God through fellowship with Jesus Christ? What do men most need today in terms of these frontier situations? . . . The church must help men and women through new and old methods to come to a realization of spiritual values; to discover a communion with God, to respond to the Christian way of living; to be for God and for their fellowmen, the best selves they can be."

The meeting of Wednesday morning opened with worship led by Mr. Bookhout, after which Rev. Warren H. Wilson, Secretary of the Board of National Missions of the Presbyterian Church, presented a thought-provoking address on "The Heathen and the Pagan," presenting the need of helping the people in the rural areas to have an understanding of what God really means before they can understand Jesus Christ. We must help them find God in nature, that they may anew understand Jesus and speak with reverence of God.

The missionary aspects of the Com-

munity Church Workers and churches and the various worthy projects in which we can and should participate were presented by Rev. M. W. Van Tassell, of Community Church, of Buffalo, who gave a list of the several world service projects endorsed by the organization, and recommended by the World Service Committee of which Mr. Van Tassell is chairman. Upon motion it was recommended that the chairman be asked to present this report to the Christian Community for publication.

After a short recess, the conference received a presentation of "Music as an Aid to Worship", by Mr. Harry Krimmel, of the Westminster Choir School of Princeton, New Jersey. He outlined a general program of music for churches of various sizes, how best to interest children as well as adults; the type of music most worthwhile and gave some suggestions about practice. Discussion followed the presentation.

The appointment of committees was made at this time:

Nominating: E. H. Gebert, Chairman, Carl Weist, C. K. Richard, Roy J. Schramm and John Codd.

Budget: O. F. Jordan, Chairman, O. J. Randall, C. M. Sharpe.

Auditing: Albert Allinger, Chairman, T. C. Bookhout, Carl Weist.

Resolutions: Carl Weist, Chairman, Albert Allinger, Paul Rishell, Mrs. Ralph M. Barker.

Appreciation and Courtesy: John Codd, Chairman, Mrs. H. L. MacKenzie and Chester Graham.

Special Committee on Policy: Roy J. Schramm, Chairman, Albert Allinger, M. W. Van Tassell, E. H. Gebert, I. Nolan.

At the close of this session, the meeting adjourned to luncheon at Elmwood Community Church, where the ladies had prepared an appetizing meal, following which we had a tour of inspection through the church, of which Rev. C. K. Tracy is minister.

The afternoon sessions were presented through the use of Panel discussion periods under the leadership of Rev. J. Quinter Miller, Secretary, Connecticut Council of Churches, the general subject dealing with Methods of work in Urban and Rural churches. Rev. Hilda Ives, Pres. of New England Town and Country Churches, led the panel discussion on "Local Conditions Should Determine the Program of the Church" with panel members Rev. C. L. Applegath, Meriden, Conn.; Rev. C. I. Daniels of Bloomfield, Conn.; Rev. E. C. Field of East Hampton, Conn.; Miss Elsee F. Layton, Dir. Rel. Ed., Union Church, W. Willington, Conn. After a presentation and discussion of how to determine the goal one wishes to reach in a

church and community, and how best to go about the accomplishment of it, a general discussion followed by the delegates.

## Near East Foundation

2 West 46th Street, New York

A non-denominational organization which demonstrates and adapts to Bible Lands the best of American experience in health, rural betterment, leadership training, religious co-operation and child and community welfare.

Sends trained personnel to work with the people of Palestine, Syria, Bulgaria, Albania and Greece.

Supported entirely by voluntary gifts from individuals and organizations.

Administers trusts, legacies and annuities as specifically designated.

Endorsed by the 1932 Convention and included in the approved list of benevolences of the

## Community Churches

## American Sunday School Union

E. Clarence Miller, LL.D. John H. Talley  
Pres. Treas.

Rev. E. D. Parkhill, D. D.  
Sec'y of Missions, Philadelphia, Pa.

A national, nonsectarian, evangelical rural missionary agency established 1817

Affords unsurpassed opportunities to Community Churches for

Practical, constructive missionary work in rural regions of the United States

By means of

### UNION SUNDAY SCHOOLS

A Church may assume all or part of a missionary's salary, or the organization of a Sunday School, or may adopt a class, or classes.

Contributions should be sent to

REV. W. W. JOHNSTONE, D.D.,  
Superintendent of Lakes District  
189 West Madison St., Chicago

## COUNCIL OF WOMEN FOR HOME MISSIONS

Twenty-three women's national home mission boards of the United States and Canada uniting in program and financial responsibility and representing Protestant church women in such national movements as they desire to promote interdenominationally.

Community churches now co-operate in observing the World Day of Prayer and in supporting the interdenominational missionary work among children of Migrant Laboring Families, and students in U. S. Indian government schools. Material available.

Mrs. Daniel A. Poling, President; Miss Anne Seesholtz, Executive Secretary and Director of Indian Work; Miss Edith E. Lowry, Work among Migrant Children; Miss Adela J. Ballard, Western Field Supervisor.

105 East Twenty-Second Street,  
New York City



Rev. C. K. Richard of Chicago then led in the presentation of the Urban Panel with Rev. Thomas L. Crosby of Waterbury, Conn.; Rev. Fred Hoskins of Bridgeport, Conn.; Rev. Fletcher D. Parker of Hartford, Conn.; Rev. J. O. Todd of Worcester, Mass.; Rev. J. G. Waggoner of Storrs, Conn., and Rev. M. W. Van Tassell of Buffalo, N. Y., participating. Situations confronting the city churches, difficulties encountered in carrying out of programs because of outside influences, and the consideration of what might be done in certain cases were presented by this group, followed by discussion from the floor.

There was a short business session following, when the treasurer's report was read, and also a resumé of the administrative committee activities. Rev. O. F. Jordan presented a report on The Christian Community. The meeting then adjourned.

The evening meeting centered about the Conference Banquet where Rev. O. F. Jordan, of Park Ridge, Ill., acted as toastmaster. Mr. Krimmel led in a short, spirited song service, after which Mr. McGarrah presented additional information and examples of Church financing. The special address of the evening was given by Rev. Worth M. Tippy of the Federal Council of Churches, with the subject, "Religion on a Community Basis". He emphasized thinking in terms of the larger community and the larger area, the need of knowing one's own city or community if one wishes to care for it, and the need for a concerted campaign for membership, of searching people out if the gospel is to go to them. The church must be built into the community. Religion in and for the community must work with more determination than self-interest does in the community.

Various members of the Board of Directors and others present were introduced by Mr. Jordan during the course of the evening.

Thursday morning the meeting was called to order by President R. Carl Stoll. Reports of committees were in order as follows:

Rev. Roy J. Schramm reported for the Policy committee and presented the following:

The Committee on Policy recommends that the Board of Directors be enlarged for the following reasons:

(1) To secure the services and counsel of leaders in some of our outstanding churches throughout our country who are community churches in character, and who can be enlisted to serve in executive capacity, both in city and in rural areas, and

(2) To secure a much wider representation from sections of our United States not now represented in our body. It must be kept in mind that representing a national organization of workers, we shall need to secure nation-wide representation in our executive and administrative body.

We recommend that the Board of Directors be enlarged from 15 to 21; the terms of two to expire in 1938; two to expire in 1940; and two to expire in 1942. Seven members shall constitute a quorum.

This suggestion was the result of careful deliberation and vote on the part of the administrative committee since the last Biennial meeting.

It was moved by Mr. Van Tassell that the report of the policy committee recommending the increase of the board of directors to 21 members be adopted. The motion was seconded and carried, the by-laws being changed to conform to this motion.

It was moved by Mr. Jordan that there be an amendment to the constitution to delete that part of the by-laws which provides definitely for the payment of expenses of board members. The motion was seconded and carried and the by-laws were changed accordingly.

The second recommendation presented was:

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gratification, the information concerning the availability of the service of the Rev. H. Lincoln MacKenzie, without salary, in furthering the aims, interests and work of the Community Church Movement.

It offered the following recommendation to be sent to the board of directors:

"Inasmuch as there is urgent need for concentrated effort in many areas and centers in offering assistance to churches desiring to unite and arousing interest among churches, community in nature,

"We, therefore, recommend that the services of Rev. H. Lincoln MacKenzie be enlisted to the furtherance of the work of community, united and federated churches in various centers throughout our land, and that his services be under the direction and supervision of and in consultation with the Board of Directors, for the period of one year."

Inasmuch as this cannot be operative until October 1936, it was suggested that this policy go as a recommendation from the old to the new Board of Directors.

It was moved by Mr. Bookhout that the recommendation be accepted and presented to the new Board of Directors for their consideration. The motion was seconded by Dr. Sharpe, and carried.

(3) The Committee on Future Policy wishes to recommend that continued assistance shall be given in answer to all inquiries from whatever source regarding the establishment of a United Protestantism in the United States, as far as time, talent and resources allow, but that a definite attempt shall be made to establish regional centers wherein a special and concentrated effort in the enlistment of churches and their leaders to the furtherance of the Community church work

It was moved by Mr. Jordan, and seconded, that this policy be accepted and presented to the new Board of Directors. Motion carried.

Rev. Chester A. Graham then read the report of the Committee on Appreciation and Courtesy.

Rev. Carl Weist next presented the Resolutions Committee's report:

"Resolved: that in the face of increasing unemployment and a failure in our economy to distribute an abundance of food, shelter and clothing to the masses of our people, we recommend an economy which operates to serve human needs first, in place of putting profits first.

It was moved by Mr. Weist and seconded that this resolution be adopted. The motion was carried.

"Resolved: that we recommend the co-operatives as a means which churches can use to implement the ethical teachings of Jesus."

"Resolved: that as Christians we place ourselves on record as utterly opposed to the war system as a method of settling disputes between nations; and declare our purpose to eliminate the political, econom-

ic and social causes which culminate in war."

This resolution was adopted.

The nominating committee's report was presented by Mr. Gebert naming the following officers:

President, Barclay Acheson, of New York City; Vice-President, M. W. Van Tassel, of Buffalo, N. Y.

It was moved by Mr. Sharpe and seconded that the report be accepted and adopted. The motion carried.

The Committee on Policy then presented another recommendation for consideration.

"There is evident need expressed for some closer alliance not only between the ministry and laity of our community church movement, but also between the churches of our fellowship. It is our opinion that steps shall need to be taken to affect a closer alliance between community, union and federated churches, and our organization, both for the purposes of fellowship in a common cause, and also to enlist the financial assistance of these churches.

It is therefore recommended to the Board of Directors that a fellowship of churches be established in which individual churches shall be approached for the purpose of uniting in this fellowship upon a strictly voluntary basis—for the sake of a closer fellowship, and voluntary financial assistance to the community church movement.

It was moved by Mr. Weist and seconded that the report be adopted and referred to the Board of Directors.

Considerable discussion ensued over the phrase "Fellowship of Churches" causing a vote to be taken by raising of hands. The motion was carried.

After a short recess, Mr. Paul H. Vieth, D. D., Associate Prof. of Rel. Ed., The Divinity School, Yale University, presented an address on "Spiritual Power for Today's Needs". He directed the thoughts especially to the work in the Sunday School, to the teaching and training in Christian Education and living, the use of the Bible and the manner of utilizing various techniques. The use of the project

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approach and the introduction of Bible teachings in such projects. A short discussion period followed.

At the Board of Directors' meeting it was shown that the bills of the organization were paid and a small balance was in the treasury.

The closing service of the Conference was the administration of the Lord's Supper under the supervision of Rev. John Codd, Mattoon, Illinois, and Rev. Oscar J. Randall of Washington, D. C.

Luncheon at Broadview Church closed the sessions and visitors were taken for sightseeing trips around the city of Hartford. The total attendance at the Conference from outside the city was between forty and fifty people.

## Musical Social

**W**RITE your invitations on correspondence cards at the top of which has been drawn a music staff with a few notes filled in, under which write the time, place and other necessary information. The room may be decorated by the use of sheets of popular music hung in conspicuous places.

Select choruses of familiar songs of not more than six lines and copy each line on a slip of paper, using as many songs as will be necessary so each person will have a line. Distribute a slip to each person, who will find the rest of his song. When all songs are grouped they are sung one at a time, each person singing his line in turn. After each group has sung his song, at a given signal, each group will start to sing his song to find who can sing the loudest.

At the top of a sheet of paper write: What term used in music answers the following questions? Then list them. Answers are given herewith. An old man's friend (staff). Needed by the weary (rest). Part of a fish (scale). Title coveted by military men (major). Used on a bundle (chord). Place of residence (flat). Too young to vote (minor). Unaffected person (natural). Used in driving horses (lines). Makes a check valid (signature). An association of lawyers (bar). Often passed in school (notes). An instrument not blunt (sharp). Reflection of character (slur). Betrays nationality (accent).

Hidden in each sentence is the name of a noted composer or term in music. To harm us, I can find no enemy (music). Through a mishap, I, an old man, am a beggar (piano). The applause continued for ten minutes (forte). The umbrella, wet as sop, ran on the carpet, black streams of water (soprano). If a ship strikes a sandbar it one day will be wrecked (baritone). I saw ten or a dozen blackbirds in a tree (tenor). The apple's core was decayed (score). I invited several to join the choir (alto). The soldier lost his leg at

old Fort Dearborn (legato). There were verde isles and tender blue of summer skies (Verdi). Maud Muller raked the hay; deny it not, O judge! (Hayden). If he asks your hand, Eliza, do not say nay (Handel). The dog spies a cat, and it makes his tail wag nervously (Wagner). My chop I nearly always eat with peas (Chopin). Liz still improves from day to day (Lizst).

A Musical Love Story. Write up a story weaving into it the names of some of the old songs, which are to be played on the piano as the reader stops at the place where the name of the song fits in. The story should be typed with a blank left for the name of the song to be written in, or papers with numbers may be distributed and guests write in the name of the song opposite the number, as the reader pauses in the story. The story may run something like this: As I was walking along (The Sidewalks of New York) I met (Sweet Adeline) who was laughing gayly with (Two Little Girls in Blue).

Refreshments: coffee or cocoa with little squares of white frosted cake and in the center of each square make a little musical note of chocolate frosting. Awards for games may be a "bar" of chocolate or a "staff" candy cane. Close with a well-known popular song.

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## Sunday School Lessons

June 7—Jesus in Gethsemane. Luke 22: 39-53.

June 14—Jesus Crucified. Luke 23:33-46.

June 21—Jesus Exalted. Luke 24:36-53.

June 28—Review: Jesus Meeting Human Needs.

## Senior C. E. Topics

June 7—The Story of the Criminal: How Society Receives Him. Gen. 41:14,39-41.

June 14—Mob Violence. Acts 19:21-41; 7:54-60.

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June 21—Have We Learned How to Use Our Minds? Phil. 4:8.

June 28—Young People and Their Reading. I Tim. 4:13-16.

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